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been recorded, and with the capture of that stronghold by the State his narrative ends, although he adds some particulars as to the after career of the little garrison and other matters pertinent to the subject. The book is well illustrated.

## IV.

## PRE-GLACIAL MAN.

UNDER a somewhat quaint title, too long to reprint in these pages,\* Lorenzo Burge discusses the interesting question of the history of creation, and of man from the year 32,500 before Christ. The book is not strictly scientific, but the author claims that it is based on scientific data, such as geological discoveries, investigations of the glacial period, and the labors of such men as Adhémar, Layard, and Professors Smith, Sayce, and others. The Bible account of these matters he treats as allegorical, but accepts it fully in the light of his interpretations. The creative periods, or days, contained, in his opinion, hundreds of thousands of years each, and the "shorter periods of man thousands and tens of thousands of years." Adam is the generic name of a race, and there were several distinct races on the earth, of which the Adamic was the highest in intellect and power. Man, the animal, existed before Eden, and entered it as such, and Eden itself was a large portion of the continent of Asia in which the Aryan race found its first home. The temptation in Eden was simply the ardent desire of the race after spiritual knowledge, which opened their eyes to the degradation of a merely animal existence, however innocent, and led finally to the dispersion of the race in order that the new "evangel" might be proclaimed to all other races on the earth. The real "fall" took place, in the author's view, during the period preceding the Deluge, when the intellectual man, as represented in the Aryan race, fell so far beneath the animal as to be unworthy to live. A remnant of the race survived and have thus received another opportunity of doing what their ancestors neglected.

There is a great deal of ingenuity and an evident familiarity with scientific facts in this production, which combine to make it interesting. The author, while revering the Bible, cannot accept it in a literal sense, and gives many reasons why, though the majority of good church people will scarcely dare to accept his conclusions. He rejects the idea that all mankind sinned in Adam or in anybody else, and that the heathen are going down to endless destruction. Immortality, he believes, is a kind of evolution or advancement, but the germinal principle of it, which exists in every man, may be destroyed by sin, and then at the period of bodily dissolution the particular man ceases to be. A bad man is the only kind of a devil the author believes in, and all men can obtain immortal life by deserving it.

Such books as these will scarcely disturb the settled beliefs of the masses, but they will be read by the curious and exercise a certain influence on the future developments of creed. Many people doubtless see no escape from the alternative of accepting the literal statements of the Bible and rejecting it as the Word of God, but there is an increasing tendency to search for some other method of silencing objections than that of the pious negro mammy who declared that she would be perfectly willing even to believe that Jonah swallowed the whale if the Bible said so. The author cannot understand how any vessel like Noah's ark could possibly have held pairs and sevens of all the creatures on earth, with food for a year, and how the family of Noah could have attended to them; but once admit the supernatural and all difficulties vanish before credulity. The author accepts the fact of a limited deluge as sufficiently authenticated, and on this point is in line with modern orthodoxy, and he believes that to the great Aryan race is intrusted the great responsibility of communicating the gospel to all mankind.

\* "Pre-Glacial Man. The Aryan Race," By Lorenzo Burge. Lee and Shepard.